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NOTICE OF PUBLICATIONS.

Memoirs of Rev. Noah Worcester, D. D., by the late Rev. HENRY WARE, JR., D. D. Boston, 1844. 12mo., 155 pp.

We know not how long this little work has been from the press ; but it did not till very recently fall into our hands. We gave, at the time of his death in 1837, a sketch of "The Apostle of Peace," the patriarch of our cause in this country ; but we are glad of an opportunity to revive once more impressions associated with a name so dear to humanity, and especially to learn new facts touching his history and character. The book, begun by Dr. Ware in feeble health, was left at his death unfinished ; yet it gives a pretty complete history of Dr. Worcester's career, and bears strong marks of the author's usual taste, skill and power.

Dr. Worcester, born in Hollis, N. H., Nov. 25, 1758, died in Brighton, Mass., Oct. 31, 1837, at the age of seventy-nine. His early opportunities of education were very small ; "neither grammar nor geography made any part of his studies ; and even these scanty advantages ceased when he was but sixteen years old." The next spring, he entered, at the age of seventeen, the army of the Revolution as fifer, and continued in the service about eleven months. He was at the battle of Bunker Hill, and very narrowly escaped being taken prisoner. He served two months in 1777, and was in the battle of Bennington ; but he soon after quit the service, and resisted all importunities to remain or return.

The influence of military life on his social feelings, he thus describes :

"From my childhood till I became a soldier, my sympathetic affections or passions were remarkably tender ; so that I was easily moved to tears by any affecting objects or circumstances. But the first funeral I attended at home after having been in the army, I was shocked to find myself so changed and so unmoved on such an occasion."

At the age of seventeen, Dr. Worcester taught a common school, and there learned the art of teaching himself, and laid the foundation of all his future eminence and usefulness. "In the course of that winter," says he, "I probably acquired more useful knowledge than I had ever before done in any two winters by going to school. After I became an instructor, I felt the importance of learning, and exerted myself to obtain it by such means as were then within my power. I found myself deficient in the art of writing ; and being at Plymouth in New Hampshire in the summer season, where it was difficult to procure paper during the war, I wrote over a quantity of white birch bark, in imitation of some excellent copies which I found in that place. By this means I made considerable improvement in leisure hours, and rainy weather. About this time I procured a dictionary, which was the first I ever had the privilege of perusing, though I was then in my eighteenth year."

On the day he was twenty-one, Dr. W. was married, and settled upon a farm with no expectation of any higher sphere or destiny. Three years after, he moved from Plymouth, N. H., to Thornton, in the same State, and there made a public profession of religion. After joining the church, "he formed the habit, he says, 'of examining religious subjects by writing short dissertations on different questions.' He thus went through a long process of self-education ; not so much, as is apparent, from views of ulterior advantage, as simply from the activity of his own mind, and for the satisfaction of his thoughts. This he did in the midst of many hindrances. With an increasing family, and no means of subsistence but the labor of his own hands, he yet contrived to make time for the studies that interested him. In order to this, it was necessary to subject himself to 'excessive labor while at work ;' to snatch intervals as he could between school hours in the winter, on the Sabbath, and in the night when others were sleeping.

At this period and for many years after, he employed himself a portion of the time in shoe-making ; and much of his studying and writing was done while he sat at work upon his bench. At the end of the bench lay his lap-board, with his pen, ink and paper upon it. When thoughts came upon him clearly, and were ready to be expressed, he laid down his shoe, placed the lap-board on his knees, and wrote. In this way, he informs us, he wrote 'nearly half of all that he wrote on religious subjects, before he began to preach,—including the five sermons which formed his stock to begin with, and the first pamphlet which he ever published.'

In 1786 Dr. W. was licensed, at the age of twenty-eight, to preach the gospel, and was ordained the year following in the place of his residence, over a small Congregational society too poor for his adequate support ; yet he remained with them more than twenty years, and even after he changed his views respecting the Trinity, and published them in his "Bible News." In consequence of this change, he was appointed editor of the *Christian Disciple*, and removed in 1813 to Brighton ; but he relinquished the editorship of that work in 1818, and commenced the publication in quarterly numbers, of *The Friend of Peace*, which he sustained almost exclusively with his own pen for ten years, up to the time of his retiring, at the age of seventy, from public life in 1828. From this date to his death in 1837, he continued a very diligent student, devoting his time mainly to favorite points in theology, and preparing for the press several pamphlets, and one or two volumes on those topics.

An Earnest Appeal for Peace. By an Humble Layman of the Presbyterian Church. JOHN J. FLOURNOY. Athens, Geo., 1838.

Here is a protest, quite peculiar in its style and tone, but bold and earnest, against the Florida war during its progress, first uttered, and then published in the midst of men clamorous for that worse than savage conflict with the poor sons of the forest. The author lately sent us a copy ; and we quote a single specimen of the "Appeal :—"

"Whence come wars and fightings among you ? Come they not even of your lusts ?"

I deny that these words refer *merely to the religious controversies of the Christians—they are of an universal import*, and an application as general as the expanse of our globe. They take into reference the bloody wars of kings and emperors, as fully and freely as they compass the bickerings of religious zealots. Were they thus to read, "whence come evil feuds and religious differences among you, that terminate in death to such countless multitudes of men ? Come they not of your lusts—your ambition, love of vain glory—desire to be thought *brave*, and from *satanic malignance*," then had the proper interpretation, beyond priestly errors of commentations been included in the simple reading of them. As the thing is now interpreted, many Christians look upon wars as things unavoidable, and there is little or no repugnance or horror in a great body of them to set up the pictures for admiration in their saloons of military *murderers*, who kill on a scale of the most damned extension. Bonaparte, whom, if all men imitate, all the world would become one *Pandemonium*, and every plain an *Acelanda*, has his portrait hung up in the houses of many of the *followers of the meek JESUS*, whom if all imitate to the letter and spirit, they would make the world a paradise of peace, in the most emphatic juxtaposition to the practices of the Corsican, who in conjunction with the infidels, rendered "vine-clad" and beautiful France a den of savages, while they swayed her passions, and directed her prejudices—and the picturings of the battles of Marengo, Austerlitz, Preus-Eylau, Waterloo, and several gaudy but bloody incitements in the young and the foolish, to imbibe a martial spirit, are hung up also in the parlors of many, who having named the name of the Prince of Peace,